

ANTHONY GODFREY

notes in his own handwriting

and a list of his books



The ELEVEN PILLERS to the Porch of heaven.

THe vision of all is become unto you as the words of Isaia 29. a Book or Letter that is sealed. This sealing by Daniels vision of a man in linnen, and by his words first of a long time in chap: 10th. and by these words, Shut up the words and seal the book until the time of the end, chap: 12th: also by Johns vision of one like to the Son of man in a long garment, and by other descriptions of the man in each place, and by the event of things. The Son of man, 2. is seen to have placed by two words, Buy and write, that man prophesied of by Daniel after the death of the Messia in chap: 11th. a long time after his Lord on the white horse in the Revelatio: to be followed by the Armies in beavett in white linnen. 3. it is seen to be done for a discovery open and manifest to the world who are the Jewels of God. 4. So done not without a Remembrancer or written Reprobefying book, as Mal: 3, in Malakie and in Rev: 10th. having said, He could not forget his children, no more than a Mother her sucking child; which book might be no longer sealed or infelicitous than until the Son of man in heaven shake by his Divine power (he had broken for sealing verse 4th,) and again for revealing verse 8th: Go take, or come and take the book that is open. To will reply, Whither shall we go for it? Answer is made, The man to whom it was said, Buy again and write again, standeth in the Angels place on sea and earth with the opened book in his hands, verse 9. 5. Have faith as a grain of mustard's seed, and say so that great Mountain before Zerubbabel, (whose Name signifies a sonner of Babel,) who art thou O great Mountain who first on Kings and Nations is on many waters, Be thou removed and cast into the Sea: The Kingdom of heaven is like a grain of mustard's seed, which a man took &c. 6. Temptation and consolacion both are in the same, serpent uplifted: so is croesse and blessing both from the name

name crosse: In P-crosse 1647. where I lived and had the
Title of a Merchant I cryed Jah Jah, Jam Jam, saying, that
I began to speak Hebrew: but in 4 or 5 dayes, I said, He
must be a Merchant that is a King: for I had sent goods
to Livorna. Here Christ began in this cross Lane to heol
the Man of sin the framer of crosses. 7. He had said,
Before Abram was I am, Iam Now hence might come,
To prove this much more the merchant day of denying our
selves and following, The word: And a sig for the King of
Spain: Now we learn the parable of the tender years of the
Big-tree branch. 8. In lifting up the sign of the Son of man
in heaven, marvel not if Christ, (who said before Abram
was I am,) on him do write Abram. 9. Jeroboam
by counsele made two Calves of gold: (Kings and Rulers
take counsel against Christ, Psal: 2.) of old they are grown
to be two Beasts in the Revel: A man of God comes to
Bethel and cryeth, O Alter Alter, Josiah shall come &c.
The fellow of John comes from Bethel, saying, O Alter
Alter give up the souls in white Robes to cry for vengeance, sith, The
Alter and true worshippers are measur'd. And we have a gold seal,
and the gold of the Prophets to oppose the said golden Beast. 10. Da-
mascus a Spanyerd would close up every Psalm with Gloria Patri.
The brightness of the God of Israel hath made from the East the earth
to shine with his glory, in that hence he gives light; That ye ad to the
year of Damascus 367. (Christ leading me from Paternoster the white
horse head therein, in 1657.) * Daniels number 1290, that is to
367. and ye † find Christ in close up Daniels number to the glory of
his Father (from Paternoster,) his word of the white horse in and by
that leading. 11. Like as he had witnessed to his own word, leading me
out of P-Crosse a Merchant, to cast a letter sealed with the gold ring
a pillar Serpent and Eagle under them, in 1647. on the Royal Exchange
a place of Merchants meeting. Ye are a chosen Generation a Royal
Priesthood; ye shall go forth and grow up as calves of the stall Mal:4.2.
Merchants bring up no calwest But I did in 1655. And pray God that
ye may follow the worshiping Beasts. If like a thief ye wrap not up the
the richest things together in holt, ye loose all. Place the † flame and
wings to the profe of our Lord the Son of righteousness, Who Bap-
tizeth with the Holy Ghost and with fire.

TH. or IP.

* 367
† 1290
1657

vers 1,2.



The Discovery of the Testimony
of Jesus, the Spirit of Prophecie; To all
People; But especially to the Ministry
in White Linnen or out of it.

Hear what the Spirit saith! It, from the *sword ^{*Re. 19.} going out of the mouth of him who sitteth on the Horse seeketh to excite dread (like as by the opening of the 7 Sealed Thundering Angels *Rev. 10. 4.*) The sword meaneth a voice: a voice, it saith the sayings of the 7 Thunders verse 4th. and the like voice from Heaven verse 8th. saith (respecting this time,) To us, Go take the Book that is open, Well spake the Spirit on me *Anno Dom. 1662.* What me! what me! O Unworthy what me. I wept saith *John* (ye see how the Spirit now answers it of Old,) because no man was worthy to open the Book. For ^{fRe. 5} *Isaiah* had prophesied no less plainly of this Book than *Isaia 29.* of the Prince of peace, A Book is deliverd to one that ^{11. 12.} is learnid, saing, Read this I pray thee, and he saith I cannot for it is sealed: and the Book is deliverd to him that is not learned, saying, Read this I pray thee; and he saith, I am not learned, A book of Remembrance is written in the day of Gods making up his Jewels for them who fear him: and here to the Sun of righteousness his ariseing, flame and wings is founid. This wisdom of the Lamb in his opening the book is this ariseing, O *Daniel* shut up the words and seal the book unto the time of the end. I heard (saith he,) but I understand not. He had foretold in chap: 9th, of the ^{•chap. 12} Death of the Messia, and the ceasing of the oblation, and end of warres and full consummation on the desolate ^{4, 8.}

36. Solate after the City is destroy'd : the meaning is Jeru-
salem the chief City in the land of *judea*, as London in
England. From the time that the daily sacrifice shall
be taken away, and the desolating abomination set
up there shall be 1290. dayes : I pass by the year 71.
(or 73. if of the Cities destruction to 365: The period
of 1290, from 365, poynteth at the opening of the
book, like as the period of 1260, thence doth poynt
at the vision of the white horse, and to the outside
of the white throne 1625 : Yet none can believe it
who doth not first believe Johns fellow and the Spirit's
To effect it, the Spirit speaks on me, Buy and write,
and it moved me to send a bottle of Wine (whither
I thought it would not be accepted,) so with authority,
I bring in the cry of the the third thundering Angel

*Re: 14. against the Beast and *Image, like as by the white horse
9. 10.

†Re: 19. I bring in strength against the Beast and false †Prophet,
20. 21. For ye have not the word write from the end of Rev.

*Re: 14. 3. until he had here named the Angel "flying with the
everlasting Gospel verse 6. of 1541. and the other verse

6. 8th. to begin 49. year after ; and the third (to begin
1541. 4 at his 49. byear end,) verse 9, 10. after it. He

49. said, A voice from heaven said unto me, Write, Ble-
5 1590. fied are the dead (count it from 1541) from henceforth

49. 1639. faith the Spirit. Yea : He limits a time from the An-
gel of verse 6. (he being another Angel from the third
counting backward,) though he say not, Write, but
to the third. Having said, A voice from heaven said,

Seal the sayings of the 7. Thunders (these are the 7.
*Re: 10. Angels in Rev. 14,) and write them : not ; he hath

4 named Johns fellow to the opening of heaven by the
4. 21. reprophesie of the little dbook, and to the horse Rev.

19. 10. that opening also after the river of life Rev.
22, he nameth him again and the Spirit of Prophesie,
verse 9, 10, ere he will bring in this Countermaund,

Seal

Seal not the sayings of the Prophesie of this book, rendering this reason, For the time is at hand: and he had linked to the white throne in *Rev. 20. 11, 12.* another opened book, which is the Book of Life. As if he had said,

When the voice shall speak again from heaven, to him on whose spirit he sealed the voices of 1632, it of 1634. Thou hast more than if thou hadst all the world) it of 1647, of a sealed letter cast on the Exchange, *London* stand or thou art undone, and thence new songs until the year of change of Throne 1660: Now a voice saying of a white horse and rended paper, Buy again and write again or to hell: and sith I never durst to question this voice but that it was from God: I say now it speaketh again from heaven, He looks upon the man *John* fellow as sufficiently instructed, which better he made to appear at the end of 1661, by two spiritual dreams (one, The man of sins heads cut off,) and by impulsion taking Brightman one of the 4. book chariots or winds of the heavens, seeth himselfe blessedly directed of God to a white horse, for else he might have bought some contrary colour: so the colour, year, and words are all ordered; yea and the books bought *August 1661*: and the white linnen is not lifted up again in the places of our worship from the throne of C- the second until 1662, to follow f the horse; like as in the f Re: 19
14 interval before it followed the white horse vision. And,

A vision of a white [†]Fox on a high seat is given 1664, the seat I minded not, translate to it whitenesse from [†]Decem the Fox and from White-Hall. Learning,

That this is the very throne prophesied of to which is linked the opening of the books, (and the product is, the book of life or tree of life and healing g leaves;) ^g *Re: 22* and the space backward from this throne of *Rev. 20. 1, 2* to the throne of *Rev. 4th.* is the river of life. *Daniel* having laid down the death of the Messia but not for himself

himself, and of the Prince that should (whom we say is *Tim*,) come and destroy the City, resteth not in that one desolation 71, or 73. But the Spirit in him sheweth it seeketh another by that end of chap 9th. Thetefore I before noted (for the Epoch) the year 365: He thence therefore in chap: 10th, hath in vision as in verses 5th. 6th. A thing revealed unto him and the thing was true but the time appoynted was long saith he. What shall poynt out the long time if not the said 1290, to his words, From

b Dan. 12 the time that the daily *b* sacrifice shall be taken away &c.

21. To what can it point so much to the glory of Christ
i Mat. 24 (who nameth *Daniel* and the end of *i* *Judeah*,) as to this
 14, 15, part of his word the white horse heard in *Paternoſter*,
 16. *k* Jeri. 20 and to the begining of 1656 in which year by *k* im-
 9, 11. pulse I was moved to go and live a fourth time there.

To his vision ye have a man described by linnen, light-
j Dan. 10 ning, berril, eyes like lamps of fire, 'armes and feet

5, 6. like Brasse, girded with gold, and the voice of his words like the voice of a multitude, the event shewes a multitude of providences, that to the multitude of creatures at this latter opening, may anwer to all creatures in heaven, and earth, and in the sea praising God and the Lamb at the first opening *a* by the Lion and the Lamb that was slain.

a Re. 5, By the wings and flame in *Malakie*, ye are to referre
 chap. 4. the wings, flame, throne, and man in *Ezechiel* above
 chap. 1. upon it: the man in chap: 40. whose appearance is like Brasse with a reed and line of flax: these to me, and also guifts of fire and motions with fire, I being free of the company of the Girdlers, and partaker of the linnen, doth shew it to be, so to be referred by the Eagles wings, The words of him the Son of man in *Rev: 1*, 14. answering to the vision in *Daniel*; and he sits by this whitnesse on the white *b* cloud on his ser-

servant clothed with a cloud *Re 10, 3.* Moses lifted [†]*Numb,*
 up for healing a Fiery Serpent of [†]*Braissc:* and our *21, 8, 9.*
 Lords lifting up is likened to it, *John 3, 16.* Refre
 it and the wings to the Son of righteousness his of-
 fering Grace in the most universal sort at the throne of
Constantine the great, (and healing to all believers,) who
 hath the Eagle double displayed: but more exactly the
 time pointed out is, The end of the 1290 or the end of
 1260. dayes, at either end or side, or else it were im-
 possible to know the healing leaves to the tree of life
 on that side and on this side the River of life. I had
 stumbled to see a trodden people, of a Woman sed
 in the wilderness for 1260 ^{dayes} of years (and fled
 by wings of an Eagle thither for a come times and halfe
 from the Serpent,) called a ²*City* but that the visibi-
 lity of these is on either side; also sed are they all
 that time by Christ the tree of life: his leaves are for
 healing the Nations here, as they were there, see in
 alius long time the Court is cast out or rejected.
 Our high ones now are come to such a light as God
 pleaseth to give: and the high ones of Old to the light
 Prophesied of by ^{*}*Isaiah,* The Gentiles shall come to ^{*chap 60,}
 thy light and Kings to the brightness of thy rising. This ^{1, 2,}
 brightnesse is set forth after the word come up hi-
 ther and I will shew ^{*}thee things which must bee here-
 after. A throne was set in heaven and one sat upon
 it. God had now taken the power from Gentiles or
 Pagan Emperors, under whom the Kingdom of heaven
 suffer'd violence, and the violent took it by force, even
 by the losse of their heart bloud, The word having
 gone forth first upon that first white horse at the first ^{Rev 6,}
 seal opening. The second seal sets forth an horse that ^{1, 2}
 is Red, and the rider hath a great Sword, and takes
 peace from the earth. These and the other two co-
 lours of the horses are fitted to what followed, or went

before (in part of them) *Johns* writing: This was in the first 300 years in the ten Grand Persecutions. Now

About 40 years after the first setting up the throne there began a falling away, and the first revealing of the man of sin soon followed: the latter falling away is at and after our white throne: and there is in 1666 a brightness of the coming of Christ wrath *against it, To plague us by *London* Flame and to turn us back to his truth.

*2 Thes.
2, 3, 8.

*Rev. 5,
6.
Re. 20,
4.

topp. 49
10.

*2 Thes.

2.

†M. 13

35

The King of the *Jews* the Lamb of God that had been slain ere he takes the book *out of the hand of him or them on thrones, judgement being given to the sinners on them on thrones (as in Re. 4, 1, 2;) in Re. 20: 4. to set it up in Heaven he brings in the Princely Armes of *Jacob*, the Lyon, a Scepter of *Jacob* breathing who there called himself *Israel*: *Jacob* signifies Praise God. First Note, that on the occasion of the books opening the Elders and 4 worshipping Beasts do praise God: (and in chap. 5th opening the first 4 seals is ascribed to 4 Beasts that say, Come and see;) the 4 Evangelists, so do all creatures praise God in Re. 5, 13: and the Old Testament books, (as there the 4 Beasts 4 Evangelist books,) are counted but to 24 Elders. 2. One of the Elders said, weep not, for in the Elders book *Genesis*, *Jacob* had said, *Jacob* is a Lyon whelp: from the prey my Son thou art gone up; than this may answer to the Heeler which is the signification of the name *Jacob*, for he heeled his brother *Esau*; and he on the white horse, even *Jesus* we look for to heel and to overthrow the Beast and false Prophet or the *man of sin with this his coming. 3. Because *Jacob* couched as a Lyon: and Christ hath closely couched Parables even these Misteries; he uttered things kept secret from the foundation of the world, even as thence till now. 4. The Lamb, because *Jacob* had said, The Scep-

Scepter shall not depart from *Judah* (now what is the Scepter but the Lyon *Judahs* Armes) untill *Shiloh* come: this linking the *Lyon* to him proveth the *Lamb* to bee *Shiloh*. *Jesus* and *Christians* have confessed *Shiloh* to mean *Christ*. 5, Consider that the *Fox Herod* when *Christ* came newly rased out the Princely Armes of *Judah* the *Lyon* as we gather by what we saw done by *Oliver* in our high places or Churches, the *Lyon* was rased out: therefore by linking the *Lyon* to the *Lamb* to set forth the opening that had been, seeing it serveth to us also for this openeing, and change with us as those changes before and by the year 365; so I say now with us the *Lyon* having been out from about 1651 until 1660 that it was set up again, he displayeth hereby himself *Alpha* and *Omega*; for the *Lyon* now serveth to this opening, and the vision of *Lamb* to it like as to that.

6. Because ye have the Harper of new Songs that none could learn, and the 144000 sealed *Israelites* linked together to the praise of the *Lamb* upon *Sion*: To me before the lifting up the Cross and the Harp in our Churches it was given to sing new Songs in 1647 that none learned, then to cast the Letter sealed on the Exchange: One quarter of *Lamb* is in 1664 ² given, in Vision in figures 14, which by placing 12 as ye see was presently torn'd into 144 the same in sound excepting the thousands: 144 it is measur'd by the *Angel* with the reed according to the measure of a man of the *Angel*; whereby the *Angel* of *Rev. 19, 10.* is seen by *Johns* fellow to mean a man.

It concern'd our Saviour to make this appearance from the East-Ryding On a place eminent for sea waters, and fresh broad Springs, that run into a Plaine and into the Sea for Desert is Plaine in the margin, *Eze. 47, 8.* Now to it before note, that 144 is an a mark of the man to ² *Jerusalem* wall: that this *Siuer* people ^{*Re. 21} *19.*

^t*Re. 14.*
1, 2, 3, 1

**Decem*
30.

34
32
144
^t*Re. 21*
15, 17

Isaia 33
30, 28

plebeloved of God may by claim to the glory of the God of Israel whose voice is as the sound of many waters coming from the way of the *East, like as those with the Lamb on *Mount Sion* being 144000, have a voice from Heaven to them is the voice of many waters: and the Angel that sealeth them in *Rev. 7,2*, ye see ascendeth out of the East with the seal of the everliving God. Our Jesus by gathering the *Eagles* in such a place as this the *East*, or giving the person with the same seal here to arise sheweth himself the everliving God, who, as he hath displayed the sealing and revealing of the 7 *Thunders* gives a great thunder, hence answering to the great thunder *in verse 2, just before the *Harpers*: so that our *Harp* and *Crosse* lifted up is a notable sign. Go teach all Nations baptizing them, (herein he maketh use of waters) and lo I am with you even to the end of the world: the works which God gave him to finish bear witness of him. The voyces that are made from Heaven, are just by waters, *Rev. 14, 2.*

Ye must know that the Papists for a long time had so closed the book in Latin that no Isles or Kingdomes for now about the space of 120 years, like our two Isles Churches or Candlesticks, have received light like unto our two to read the book so long time opening, whereby to withstand the Beast and Image, Therefore now that he bringeth forth the third Angel with the wine of Gods wrath against an enemy the same with Queen *Mary* though in the Nations beyond these Isles, or there the Enemy professedly is: and here professedly the opening: I say inconsideration of 120 years opening to us, it is that he saith, Go take the Book that is open in the hand of the Angel on Sea and *earth: This the place where it is open being a chief and certain mark amongst the rest, That now it must prophecie *again before peoples and Nations &c. verse 11. Not only

Ezek. 43

2

Re. 14,

2

Re. 14, 2

†M. 30,

29, 30

Re. 14,

9, 10.

Re. 10

8,

11

only by the servant being here are these things to our
 Isle, but thus by *Isaiah* they shall sing and cry aloud from ^{chap. 24,}
 the Sea; Glorifie the Lord in the fires, the name of ^{14, 15}
 the God of *Israel* in the Isles of the Sea, ^{15, 16} in some
 books it is: From the uttermost part or wing of the
 earth: this part that I am in is in the shape of a wing. ^{16, 17}
 The Lord hath now punished the Host of the High
 ones that are one high and the Kings of the earth upon
 the earth; and after many dayes shall they be found
 wanting or visited. How well doth this occurre to set
 forth his word in *Rev. 19, 13.* like as it in *Rev. 6, 2.*
 or it noted of *Isaiah 60.* Kings shall come to the bright-
 ness of thy rising.

The Earth and the waters is his glory. A third is the ^{Ezek. 43}
 shuning of the earth, to proye this a Prophecie to this ³
 time, to those two adde these, That ye have the throne ^{Re. 21,}
 in *Ezekiel* first, set forth by a precious stone; so ye
 have of a throne in *Rev. 4, 3.* and *Jerusalem* hath its ¹⁸
 wall garnished with all manner of precious stones. why
 so? But because it contains the Jewels of God *Mal. 3,*
 and these, (now the Kingdom of Heaven is likened,
 or brought about to the likenesse of a man seeking his
 treasure, and to a Marchant man seeking pearls,) are
 all sought out and found, as ^{Isaiah speaks of the re-} *chap. 63*
 deemed of the Lord, A CRY not forsaken: they are ¹⁹
 found by a man who hath had the title of a Marchants
 by the eventye have seen, God at this time hath aymed
 to present things Real, Nominal, Signall, Pictural or
 Spiritual: I say spiritual, because I have yet found ²⁰
Jerusalem only to consist in the guifts of God's grace
 in me in 28 years which did end in *January 1660,*
 which I hope to see, or that others soon shall to consist
 of many believers: I found it *South of London* on my spi-
 rit in *April 1662.* His treasure differs not from scal-
 ed creature. And this same building or framing things ^{Mt. 13,}
 felly together is three wayes more set out, First From ⁴⁴

the place the 4 Carpenters, Zakerie having said; The Lord shewed me 4 Carpenters: and here where I live was 4 Carpenters at the first comprehension of the 4 horns, Horn-s- is builded four wayes; Christ was contemptuously called a Carpenters Son: and other fouth

[†]Corin 3, 12. foun-
dation than Christ can no man lay saith St. Paul. 2. It

is compleat from the master that he speaks of to build-
ing; and of fire the tryer of the building; If any man
build upon this foundation, Gold Silver Precious stones
&c. The day shall declare it for it shall be revealed

^{*}ver. 13. by fire. 3. The profe spiritual, in Athen in 1637
I saw the body of our Lord Jesus, his blood fresh &
Amen sought to do away the most filthy of my sins; and two

dayes after my selfe as the dust of the streets trod-
den under foot, and so to ly for a long while together
and then to arise a perfect man. It is behoofful that

[†]Re. 18, 82. this Vision be an emblem of London to ly in the dust, and
then my resurrection to be come about, for the opening
of the books, and for the trial of works between
Papistour burners and wee the burned. For main
reason saith, surely the book of God doth discover

such hellish despight as they have done against us, and
that is the reason that the Beast and false Prophet
26. 21 (the deceiver of them who had received the mark of
the Beast and worshiped his Image,) they both are ca-

llive into a Lake of fire & torment this is judgment accord-
ing to their tworks.

12. This is the hour of throatcutting this night come
January, or the Horns when not till above a year after knew
1660 I the next Reu. 19, 11. I said, Christ or his Angel
shall appear and prevent the throatcutters. I thought
them to bee Papists, Quakers, and some of the Pro-
fane: such like as the Quakers with their shew of hol-
iness, seem to bee they who are placed before Christ

^{*}Mat. 24, 36. his coming.

coming in lightning. But ye are to put a great difference between the voice and the thought.

Daniel calleth an Angel a man, so the *AS* * calleth two Angels in white apparet two men. I have seen, dide it a reason, (they saying, This same Jesus shall so come as ye see him go into heaven,) of all the discourse of whitenesse. For if ye restrain the word, (shall so come &c.) To the cloud alone ye cut off all signes in *Mar. 24.* that he gives in answer to his Disciples question in verse 3. It must needs be a bad faith that saith, God gave *Ninewoh* warning, but will destroy the world without giving it warning.

¶ Of Man, and Waters. First, I have lifted up my hands to heaven in fiery passion before I have been aware. *Mar. 24.* I was aben. at the River *Humber*, *Scam* thither by a voice, (to the outward ear which was then but one more so outward,) that said farre off me, To *Hull*. 2. I was then studying upon these Mysterios, and have now given an account of the time times and halfe in the *Revelat.* But of the times here I must say as in verse 7th. with Daniels I heard and saw but I understood not. 4. I was at the Waters clothed in nothing else but linnen, in Cap and Shirt, I daunced and made a thundering noise, so as men came up thither. 5. I then there lodged two nights at the White Horse-sign, at 45 year old: and just 49 is the distance between Daniels two last dates, Two Men describeng a third Man one to the other, do usually mention age and cloathing, and the place whence he comes. These and the rest of the marks ye gather out of verse 6, 7, and 11th. 12th.

Angel, Fire, Millstone. First I said, they will burn my *house, they will put in fire at a hole of my *wis.* * March down and so will doo it; whereat I fled from my house 1662 that night: A fit emblem for many must needs in 1662

* Janu. fly and be out of their houses all night. 2. I^d dreamed
26, 1663 and saw a burning which was from the beginning to the
end, as if all the world were burning: it sets forth the
greatnesse of the fire. 3. Above a month after the

† March said burning was made to reflection my selfe, which
23, was from the begining to the end. So it fell out, in

Re-10, 1, that the Angel whose feet are as pillars of fire moved
the burners to begin in a Lane of my name: but as for
me he lodged my feet at Barn the two first nights of

burning. And about three months before moved my
feet, to E. in S. and to leave my books there; one of

that form that I sent to London at the end of 1664 into
Birchen Lane. 5 And one of that sort to B-: All before
the flame. And in London I left Books and came forth

Re-10, 2 but two dayes before the fire. So in me ye have him
feet as Pillars of Fire: 4. The gift of God in those
Prophettick pieces, doth prove his eyes, (being to the
same man so above moved,) who sat on the White
Horse to be like a flame of Fire: that is one chief mark

Re-19, 12 of horseman; and him following him is another: other
marks ye may gather. 5. I was so cloathed with
reproach by the name Pudding, as that the reflective

dream comming afterward in 1663, and the burner
being in 1666 turned into a Lane of that name, the
reproach becomes as a thick cloud; and the person
like the Son of man sits on it: his eyes in Rev 1, 14.

24 are like a flame of fire because it is he that hath com-
passed all this. 6. The Book is said to be open in the
Inosen's day 1663 hand of him on Sea and Earth. I^d dreamed of a book
in my hand in which I turned down leaves, a leaf to-
wards the beginning and a leaf towards the ending
from Mens custome so to do that a book may readily
open, I interpret this Dream to be given me to provi-

the opened Book of Rev. 10 and Books of Rev. 20, even
Old Testament and New. So because,

7. By reason of

of a little Boat I went to the Sea in ordinary Providence and went into that narrow Boat, so was my right foot on the Sea and my left foot on the earth: then was my face toward E-- in Scotland, whither I was led in 1666. It was an old Cabalistical Axiome among the Jewes, *Lumen supernum nunquam descendit sine induimento.* Truth is content (saith Mr. Smith) when it comes into the World, to learn our language to conform it self to our dress and fashions. Our Proverb is, that a man under reproach he is under a cloud. And this of the Jewish Doctors, Great is the power of the Prophets, who while they look down upon these Sensible and Conspicable things were able to furnish out the Notion of Intelegible and Inconspicable beings thereby to the rude senses of illiterate people. We must not think it gives us formal Definitions of things; for it speaks according to the vulgar apprehension. So we find such expressions concerning God himself, as when he is set forth as Riding upon the wings of the Wind, sitting in Heaven and the like. When as we know that no place can contain God who fills all places.

Ye are to believe that a brief expression to signify my eyes and feet like fire, (feet because he would and so did move my feet with fire before the great flame) could not be better given than by likening the Angels feet on Sea and Earth to pillars of fire. He is called in Re. 10, 1. A mighty Angel, also mighty is again brought into that Angel casting into the Sea a stone Because hiddenly the hand of God was on me to lead me.

I this morning a Visitation day sealed the Whores destruction on my thigh, and down I went to the Sea, the way lying by a great Mill-stone, I chose a stone in colour like it, and after prayer made on the sand I

† 1663
1663

* page
172

page 173

† Septem
17. 63

cast it into the Sea. But if I had missed or refused the doing it, after ye have put this question, To whom relateth the word? Hee three times mention'd with

[†]Rev-19 the word, write, in verses 9, 10, linked to the Testimony of Jesus, bringing in the reed of Re. 11, 1. and the

*Re. 14 bottle of Wine to the third Angel? If ye look backward in chapter 19. ye find no Angel speaking to John, but the Angel of Re. 18, 12. who casteth in the stone into the Sea: it is he that saith, Waite, who cast in the

stone, Blessed are the called &c: he saith these are the true sayings of God; he said I am thy fellow, God on my spirit ordering the word Buy and Write,

ordering the stone, ordering the Wine, the Reed, and the Boat to this place and me to the Boat clear-
eth the argument, vizi. The Angel meanead a man to be Johns fellow at this time and place when and

where the Angel said I am thy fellow. Who is it that sets home this word upon me from the Sea, and that in two words Mare and Rete the Sea and a Net, with the Laughter presently after? It is Jesus the

*Mat-13 King of the Jews who likened Heaven to a Net cast into the *Sea. In September 62- I wrote this voice, Christ triumphing by reason of the truth is the ultimate sign of his coming and is the White Horse.

⁴⁸ [†]Rom- 3 To Jew chiefly for to them is committed the Oracles of God: Rabie Becaith the Divine influx comes

by the Ministry of Angels, who orders and disposes the word in the mouth of the Prophets according to the mind of God. And if it were not so there

would be no Prophesie, and if no Prophesie no Law. So Joseph Allo designed Prophesie by the imediate or-
ders of it. Conclude thence the Angel so standing and doing, said of old I am thy fellow: that is, as

I should speak to you and do he did and spake. This

This is that leading which Mr Smith learnedly pleads for before it came. A teaching by examples and similitudes, page 173. Because, as John's fellow the Angel measures according to a man of the Angel [†] 144 as on *Jerusalem's* wall: so in the text: And the *Jerusalem* is found by me, and the measure [†] 144 is found to me, and the *Jerusalem* crosses to me, (Who said in 1660 Christ or his Angel would appear.

If the text had said a White Horse shoud be bought and that the said Man at 45 year old shoud stand in Limnes on or by a River, and lodge at a White Horse Sign; and thou or thou hadst done it; I should have said I might have done this as well as thou: or ye might so have spoken to mee. Therefore.

To effect many things the Spirit used the inferior faculty of the Soul, and not the understanding part: in this see it, How should I ever have said if I had not gone four, (I speake it in the text and for a while thought it too,) I was the Lord * of all the earth: The reason I since find to be this, The word of the Lord came to me, Is it not written, He called them Gods into whom the word of God [†] came: in this sense his name on the White Horse is called, The Word of God: otherwise it were indeed blasphemy which in this place is truth: I cast a * stone by the letter into the Sea when I did not go out; but not without abundance of the Spirit upon me did I do it: Thus the Witness on the third Angel [†] Re. 14, 9, 10. is the white Cloud of verse 14, on which John saw one to sit like the Son of man: like because of our Lord's Humane nature that cannot be in two places at once. He hath a Golden Crown, for he compassed the gold Eagle Ring to his servant; in his hand a [†] sharp sickle: Of two men in our Harvest Field hard by the Stone, one with a scythe was immediately slain so as he had no time

[†] Re. 21
15, 17

[†] Rev. 3
12
* 2 Cor.
1, 25
chap 2, 4
10
[†] Job. 10
34, 35

*Septem
1662

[†] Re. 14
14

to say to his fellow-Mower he was sick; translate the Sithe to a Sickle, and say that Christ who waraeth us of the great *Harvest, put forth his hand and slew this

*Mat. 13 13 Man: I saw the Man dead in the Field. Your Proverb saith I will sit upon your skirts when ye intend evil.

There is not evil in a City, but that God hath done it permissively: here actively, yet he hath done it for the good of many Souls. A piller also was on the

*Mat. 11 18 Ring: He shall go no more out Re. 3, 12. They say of

*John he hath a Devil: and if ye will receive it this is Elias. How can that be? I know no miracles that John like Elijab or like Elifas did? It is this he Baptized with Water and Preached Repentance: and this is the coming of Elias, even to turn the hearts of people aright: For I see that God hath a long time refused miracles, as in John Baptist he did.

The power of the word of Jesus the afternoon of making my first Supper, when I put for it 12. pieces of Silver into one of the 4 Carpenters hands, being at my door as I went out not knowing whither to go, but now he had rested that Scripture on me, Thou hast been unjust in a little, or a little unjust, Can the word of the Lord be unto thee? I should have said, O Lord consider if I have not been frequently just, for a few times unjust; but so he compassed not only the grain of Mustard seed to which Heaven is likened, even to my Soul a part of Heaven but also he so made way for the voice, To Hull by perturbing my mind, and this ensuing night I was cloathed in Linnen on the Waters of the River; and the next night ith evening it was that I said, They call me John Pots: for I had imagined a paper in my hand wherein was written John Pots there at the great River. Because the foolishnesse of God is wiser then men. This occurreth to Rabbie Albo his lowest degree of Prophesie; & It is when the imaginative part is most predominant

inant, so that the Scene becomes too turbulent for the rational facultie to discern the sense &c. To his highest degree (I passe by herein the other two,) I have compared the voice Buy and Write, also these, I will smite through the hearts of Princes: see how it answers to Re. 19. 15. to the sharp Sword. I will sell the Beast and false Prophet at a small value. Feast thy Tenants: Good Man Weeks, and other voyces I have compared to the 4th. degree.

Hear what the Spirit saith unto the Churchess: it searcheth all things yea the deep things of God: vix. God would not give me On the Lamb 144 but 24. and by placing 12 he did make it up: and out of the vision of Lamb and 24 I came not with 1260 but with 1244 p. God knowing if he had given me the just number of the letter 144 and 1260 ye would have said, The letter did but run in the mans brain; and this word from the * Sarone, Behold I make all things new, Write &c. had not been declared, (as now it is,) in new Act of the Spirit. The like see herein, He gave me not in voyce Abram, nor the interpretation High Father but Grand Father Gredit, nor Ifack nor Laugeter the interpretation of Ifack: but, Ha ha ha ha &c. he did it to display the truth of the voice, Write, Act. 14.13 and of the voice seal Re. 2.10,4. and of the voice Reveal or Go take the Book that is open &c. verse 8, a voice from Heaven being placed to all creatures: An I caue not, nor of giving not High Father but Grand Father See doth display the truth of these words, A man can receive nothing unless it be given him from Heaven, John 3. 27. Ye rob God of glory, If ye yet will say, now after about 5 years it came into thy brain that Grand-Father-Gredit is the same with High-Father: For ye ought to say, both voice then and sign now was from God: and the like in gathering the eagles into

V. 1. 5

† Novem
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6, 62
Rev. 8,
† 1 Cor.
2. 1034
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1244 p. t
27. 42* Re. 22
5Spectre
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Lab. not

62. 224. 42

† January
1669

in to cōsprehension: and the like the Horse. Yet that
God where he pleased made Books helpful and brought
them before me, as he brought Jacobs Venisons be-
fore him: so that I have a double feeling of the word
that was in the beginning with God, one inward The
Voice, the other outward the Books: that as Christ
sensibly manifested himself to *thomas*, so to this
thomas (who is also *John*) sensibly, just before I wens
to live in *Paternoster Our Father*; I wens there to
live at the *White Horse* head, I had lived in *Py Coker*,
and hez. It was delighted to read in *John* chap 14
chap 14: chap 15: and 17. and among other knowled-

¶ I go away (saith Christ) the Comforter will come unto you, and convince the World of sin, of righteousness, and of judgment; He shall take of mine and shew it unto you. *John 16:7-11*

"All things that the Father hath are mine, Therefore said I, he shall take of mine and shew it unto you. First, he is come now; Borbo hath taken the Eagles and hath the wedge in their gullets in the words of Christ unto you. He hath shewed the

1st Decem
64
8th day
words of Christ and the Prophets, he recited the
Vision of a white Fox: and he hath spoken eight
dayes after what he had heard of Christ verse 14;
For the Spirit of trueth on me said, 'Go tell that Fox
the third day I shall be persecuted. This is a righteous
way of reproving the world of sin: for what righteous
outrage could it have been not to have lifted up the

*Mat 24: 30 sign of the Son of man in the Heaven by the Eagles; nor the Son of man on a White Cloud, (sith a Cloud took Christ from the twelve before two witnessing Angels in White apparel that said he should come as he went up,) these gifts and creature being of white things.

3 Paternoster Our Father a Street, I went from Py-corner to live in it at the White Horse head, that hence I bringing the end of Daniel in, in 1656 to the proof

of the head against ~~Apis~~ I suppose the giver of the name *Paternoster*, that Christ might this way display his word of the Horse to be of the Father: All that the Father hath is mine. John 3:27

Christ having advised his twelve to wait at ~~Jerusalem~~ for the Promise of the Father ~~14~~ First, even the guise of the Holy Ghost to Prophesy, as ye see in *Act 2* 3, 4. by fifty tongues the visible witness of guises; as there in verse 7, 8, 9. with other tongues than ever they were bred up in: ye have the Audible witness like it to the like number of twelve in *Act 19*, 2. 6th Sith at the Bush that burned, God called to *Moses* at giving the Law, he chose visibility at giving the Gospel also: And that which was made a burnt offering by *Abraham* to excuse *Isaac* the seed of Promise was a *Ram*. 4. Then the mystery of the White Horse being brought against the Beast and False Prophet, out of the name of a street given by the Mouth of *Rev. 13*, 5. Let us have faith, that now Christ is stopping that mouth, or slaying the Beast of that mouth which hath two horns like a Lamb, Kingly and Priestly government. 5. For this way Christ Proveth *Jacob* like, (*Jacob* signifying Heeler or Supplanter,) an heeler of his enemy, bringing forth the Armies of Heaven ^{+ Rev. 19} in white ¹ Linnen in 1662 after the White Horse of 11, 14 1660, as a Regiment of Horse then laid in ambuscade to answere Babilonish Priests, (that I think fired *London*,) like as to *Baals* Prophets to shew himself a God that ¹⁸ answereth by fire; so witness, The guises of the Holy Ghost to be not only of Sactification to us ^{+ 1 Kings 18, 24} now but in Prophetic also *Rev. 19, 10*: that it may be discerned who serve God, or follow a faith most acceptable to him, *Mala. 3, 17, 18.* 6. As a sign therof, *Jacob* of two syllables is made three, in token of his Overcoming he is called *Israel* a Conqueror in *Gen. 32* ¹ *Gen. 32* ² *Gen. 32* ³ *Gen. 32* ⁴ *Gen. 32* ⁵ *Gen. 32* ⁶ *Gen. 32* ⁷ *Gen. 32* ⁸ *Gen. 32* ⁹ *Gen. 32* ¹⁰ *Gen. 32* ¹¹ *Gen. 32* ¹² *Gen. 32* ¹³ *Gen. 32* ¹⁴ *Gen. 32* ¹⁵ *Gen. 32* ¹⁶ *Gen. 32* ¹⁷ *Gen. 32* ¹⁸ *Gen. 32* ¹⁹ *Gen. 32* ²⁰ *Gen. 32* ²¹ *Gen. 32* ²² *Gen. 32* ²³ *Gen. 32* ²⁴ *Gen. 32* ²⁵ *Gen. 32* ²⁶ *Gen. 32* ²⁷ *Gen. 32* ²⁸ *Gen. 32* ²⁹ *Gen. 32* ³⁰ *Gen. 32* ³¹ *Gen. 32* ³² *Gen. 32* ³³ *Gen. 32* ³⁴ *Gen. 32* ³⁵ *Gen. 32* ³⁶ *Gen. 32* ³⁷ *Gen. 32* ³⁸ *Gen. 32* ³⁹ *Gen. 32* ⁴⁰ *Gen. 32* ⁴¹ *Gen. 32* ⁴² *Gen. 32* ⁴³ *Gen. 32* ⁴⁴ *Gen. 32* ⁴⁵ *Gen. 32* ⁴⁶ *Gen. 32* ⁴⁷ *Gen. 32* ⁴⁸ *Gen. 32* ⁴⁹ *Gen. 32* ⁵⁰ *Gen. 32* ⁵¹ *Gen. 32* ⁵² *Gen. 32* ⁵³ *Gen. 32* ⁵⁴ *Gen. 32* ⁵⁵ *Gen. 32* ⁵⁶ *Gen. 32* ⁵⁷ *Gen. 32* ⁵⁸ *Gen. 32* ⁵⁹ *Gen. 32* ⁶⁰ *Gen. 32* ⁶¹ *Gen. 32* ⁶² *Gen. 32* ⁶³ *Gen. 32* ⁶⁴ *Gen. 32* ⁶⁵ *Gen. 32* ⁶⁶ *Gen. 32* ⁶⁷ *Gen. 32* ⁶⁸ 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with God. This man in 1647 having the Piller on his Seal put in, (for then men were so doing for a King-
dome to themselves, for a Kingdom to himselfe. When I

^{¶Zak 14,} was upon the grized the last colour of the 4, in the winter
1662 I laid claim to Zakeras his Horses and 4 Chariots to
be mine: I say for time and place between the Mountains
else I count not on them: since the end of 1662 I
have not gone out; and that I shall go no more out

^{Re-3, 12} as in 1647, I received my Surname then length-
ened one syllable by doubling after first it had been short-
ened one syllable; This act of the Spirit imports, Him

^{*Rev. 3,} that overcomes is made a Piller in the Temple of God.

12

This standeth engraven as it were on the Gold Ring with
Serpent: a sign of his changed name since; and a mark
of the sitter on the Horse by the unknown name, Rev. 19
32. I have compared thee O my Love to a company of
horses in Pharaohs Chariots, Cant. 1, 9 Another sign it
is of Christ love.

^{¶Feb 24,} 7. I dreamed that I sate in a high Gallery reading in
a written Book until the Minister came. Then awak-
ing immediately I saw a rich Queen or Countesse, to
to whom I said, I will be civil and will lead up Litem-
niah: The adorning is a sign of the new Jerusalem, Rev.
21, 2. adorned for her husband; also that the Wife of
the Lamb hath made her selfe ready, Rev. 19, 7: and that
this is the time of God his fulfilling the Prophetic of the
Grant of the Wife of the Lamb, fine white linnen vers
8: should cause us to prepare and adorn our souls;
For this we know is the design of God in giving Dream
and Vision which we know is true Prophetic, as teach-
eth Num. 13, 6. and as Jewish Rabbins affirm. Another
mark of him on the horse is ~~¶~~ And,

8. With Divine pleasure I look down from the
Mount Olivet to the Mountain Oliver, sith I read of
two Oliver Branches, (in a time wherein the two
Sons of Oyle the Sons of the late C- the first, stand at
flood

hood as wel as their Father by the Lord of all the earth,) empty out of themselves Oyle into the Gold : entyed they have the Oyle of Gods word in this time, wherein I demonstrate the love of Christ by Gold Rings: His hands are as Gold + Rings. The Jewish Priests close up their Prayers and thanks (saith Mr. Lightfoot in his *Miscellanies*) to God with this word, Write him and Seal him for an happy life in the day of Judgment. For, This whole Book I look on as a warning given of God, that we Watch and Pray.

Papists follow the Jews much.

By my calling the ground of *Bethel R-Wood* at the first, sith the ground *Bethel* which Jacob was lead unto was called *Luz* at the first: I am ready to believe that motion of the seed of *Abram*, (he being named upon me and his Son Laughter, as to *Jacob* from the *Ladder's* top,) was in referance to this time; sith it is no lesse love to see a time of 1260 called twines of such a Net as reacheth from the White Horse Vision 1625 by 1260 to *Damascus*, as 1290 doth to the White Horse head thence reach, than was to *Jacob*: but the witnesse of Text and Spirit now, having the Elder Book *Genesis* to these in *Rev. 7,13*, is greater than the single text then and Spirit then, to When *Isaac* was promised his Parents laughed, whence he was called *Isaac* which signifies Laughter; Yet was it made not of Ieeds as of many, but to *Abrams* seed as of one; our Apostle applyeth it to Christ. *And in thy seed which is Christ. That the blessing of *Abram* might come on the *Gentiles* through him, that we might receive the promise of the Spirit through faith, verse 15. He hath redeemed us from the curse of the Law being made a curse for us. And as *Isaac* was flouted at by *Ishmael*, the Son of the bondwoman, so the *Protestants* have been flouted at by *Papists*. Now we brethren as *Isaac* was are the children of Promise *Gala. 4, 28*.

Zach. 1

¹⁴ Cant. 5

^{12,13} Gen. 28

³⁶ Job. 13

³ Gal. 3

Gen-13 Know saith God to *Abra*m that thy seed shall be a
 13 stranger in a land that is not theirs and they shall afflict
 them 400 years: also ye see it in *Act*s 7, 6. repeated.
 In *Exod*. 12 it is 430 years after the Promise given saith
 the view of Scripture: This 400 year began saith he
 when *Ishmael* and *Hager* were expelled *Abrams* house,
 page 139 for *Ishmael* flouting of *Isaac*. So then the more laughter
 ye have to see *Isaac* a new in Latin Ha ha ha ha, He,
 sith it followed the word of our Lord *More* and *Rece*, By
 how much the more ye laugh at the name *John Pots* or
John Padding, by so the more ye are confirmed in the
 faith of *Isaac* Laughter: And the more assured ye
 are by faith herein, the more ye are assured that
 this is the opening Heaven: For, who can be at
Bethel the Gate of Heaven, or in view of heaven opened
 and an horse to behold to assure the Promise and not
 laugh, or not sing new songs, which ye heard of me a
 new *out of *New-begyn*.

*Re- 31
5

History to the proofe of fulfilling the *Revelat*: in the
 first 365 or 367 years. Hee ends Hirarch Apostolical,
 A. D. 68 with *Linas* a *Tuscan* mention'd by *St. Paul* in
 the end of his second Epistle to *Timothy*; see *Pridian*
 page 67. Those tribulations are contained in the ten
 Grand Persecutions: (he saith that the persecution of
 the *Arians* naming *Constantius* succeeding, his brothers
 in the *East*, and *Valens* a bitter Persecutor, those are as
 bad saith he as any one of the ten, before *Constantine* who
 graced (beginning to reign A. D. 306) the Counsel of
Nice with his presence. He was caught up into Hea-
 ven in the year 336: But ye may not think that his Son
 whilst his other two Brothers enjoyed a great part of the
 world, did persecute for he was busied in Warrs; To
Constantine his Eldest Son he left, *France*, *Spain* and
Brittaine, To *Constance* *Italy* and *Africk*, *Arianism* be-
 gan to grow much toward the end of *Constantius* his
 third Son: his Father favouring it a little before his
 death

death, The text saith he was caught up: (who was fair for it ye see to have ruled the world with a rod of Iron,) To Gods throne: So it is, for saith verse 4th, The Dragon stood before the Woman, (meaning the Church of a true faith,) To devour her Child, a man child as soon as it was born; even by that Heresie. ³ Hee assembled the Counsel of *Nice*. The Donation of the Church of *Rome* which some held to be of him is found to be a forgery. In his time *Iberia* and *India* received the Gospel. His Subjects were freed from Taxes. He was zealous for good Bishops.

That Counsel was not without thundring voiccs and lightnings; said to come out of the throne, and Lamps of fire, *Re. 4,5.* To expound by the Temple to the ³ viii Angel that is to this 243 years from 1541.

The Voice out of the Temple of Heaven from the Throne ³ saying in the ayre, It is done; The little book being open and warning given time shall be no longer, but &c. *Rev. 10. 6,7.* All Thrones are but one to God. The White Throne of *Rev. 20.* is the assurance of opening the books. These words, Behold I make all things new, Wrote; a dependent voice blessedly brought to me in *New-Logis*: there at voice I did begin anew in January 1660 the well reputed first year of C- the second. Hee and the D- of Y- are the high Ones found wanting ³ and visited: and the more properly coming from farre do they stand by mee. Their Father stood by me in an hour of the greatest temptation against *white-Hall*: And I heard he was crowned in white. His first year being marked out by the Vision of the white horse, his Father hath stood by me in respect of time, or in my childhood. So have the two ³ Women, who had the wind in their wings, (they are now both dead,) and appeared to be helpers of the one Woman in chap. 5-7-8: They (putting their ³ Zach. 5

profession for the *Ephs* did bear it away over the Seas, To build it an house in the land of *Sbiner*. *Sbiner* signifies shake off, it was a plain on which the *Babel* builders builded, *Genes. 11, 9.* So is their time marked forth by four Men, two Women: and two Olive Branches that are but named their reign being almost nothing: also by a flying rowl of a curse that goeth forth, (I was set upon to write in *December 1659*,) to the destruction of house stone and timber thereof: And they have stolen and sworn falsely, if we look to *Oliver* their Father, On and to these on either side of the rowl, *verse 2, 4, 5.*

Secondly, Ye have it marked out by 4 chariots, two Mountains, and 4 several coloured horses. Our Proverb calling books **Chariots*, and the text interpreting those 4, four Spirits or winds of the heavens, sith they here are said to go forth, from standing before the Lord of all the earth, the meaning is,

qRev. 4, 6 That like as the Angel of flight with the *Gospel*, and the other following with a cry against *Babylon*, *verse 8*, are proofes to the third Angel who is found upon the white horse by voices and lightnings, *Rev. 11, 15* *16, 9.* and by those General as ye heard was to the throne of *Rev. 4*, the Council of *Nice.* And a little before the throne of *Rev. 20.* even at 1541. 1546 and 1547, in Conferrances at *Warwicks*, and at *Oxford* in the *Marian* dayes, as speaks *Pridox*: And by the particular voices and lightnings 1625, at the edg and since in this white Throne: It appears I say that like as those Angels are to the third Angel, so are these 4 several coloured horses Chariots or Books, proofes of the White Horse proofes of the great voice, or of the Temple in Heaven mans **body*, from the throne saying, It is done, or of the Lord Prophesied of in *Zake*, chap 4 chap. 5: and also in *Rev. 11*, being in *verse 4* placed with

two Candlesticks Islands or Churches two, not counting Ireland, because of their late cruelty to us more then we to them.

Here he limits a time to discover thence by souls slain in that warre in *heaven by the Mouth 42 being the same time that the woman lyeth 1260 dayes or years to be fed in the wilderness, or that the two wierssing books Prophesie, a time being allowed of 1000 years to discover by the life of them souls, living notwithstanding her enemy Death on the Pale horse that hath hell following with him, killing by the Beasts of the earth, even those men Angels of the Devil that being cast out of heaven to the earth he is well at first marked forth by a power over a 4th. part of the earth; and 1000 year after his bondage begun A. D. 300, by Gods blessing then on such Emperors as favour'd Christians his full growth who is Beast and Image and Beast and False Prophet by the mark of a lake *of fire after the slighting the appearance of the white horse in Heaven, the Mouth and Beast with two horns, eyen the whorish *Babylon* on the Imperial Beast is well said to ascend out *of the bottomlesse Pit; For *Napeir* holdeth the Devils liberty to be that very year, 1300 and also that Pope *Boniface* the 8, did now withstand *Onosmar*, shewing two swords page 233 and page 170 compar'd. By this ye see Gog and Magog, Pope and Turk full grown to go out to deceive the Nations that are in the 4 quarters of the earth, the number of whom is as the sand of the Sea. But how ere it occurs to those verses, yet we from Pope *Vitalianus* sending over in 666 the *Latyn Service* into England just the year of the number of the *Beast, is it that we by the flame of *London* just a thousand year after, do best seaseate both the Beast, and the Devils liberty, and the end of the warge of the mouth aswel as the Prophesie of

*Re- 13,
6, 7
Re-13, 5

†Re-6, 8

†Re-13,
9

*Re- 19,
30

*Re- 17,
9

†Rev-20
7, 8

*Re- 13,
11, 13

of the two book witnesses end, by which on the white horse Vision 1625 God putting in my childhood a period to Scripture Dates, excepting the 1335 in *Daniel*, to which we are exhorted to wait, sith we see, The Woman comeing forth first from under Antichrist, by *Hm* and *Jerome of Prague* two men witnesses to the book witnesses, might begin to professe the word of God against the Beast and his Image, (for which the bodyes of those souls suffer'd death,) by the year of Christ 1365 65 being but a part of the 260: how ere yet they being eminent witnesses by death A. D. 1415, do with the afore noted following Angels of *Rev. 14.* shew this That the woman in her return out of the wildernes is to be manifested at severall times, and part of time, and therefore as to the whole summe 1260 doth best verse 6 expresse it; but in the other respect a time and times, counting the great time a thousand years by verse 4 of *Re. 20.* the times to be parts of 1000 even hundreds two, and the half 60. Now,

Seeing professedly ever since the Marian dayes the Ruling Powers or Kings with us have been such as in *Re. 6.* are friends to those fellowes, To the souls which cry from under the Alter for vengeance against them who slew them, who have white robes given unto them, And this word, that they should rest until their fellow servants should be killed as they were should be fulfilled. It appears that God gave them (the measure of Temple and Alter and worshipers being consider'd, all the 42 months of the *trampling rejected Court, white robes then to souls, that the Armies in white linnen, men now following the white horse might know themselves, to be of the number of the Bride of the Lamb to whom fine white linnen is granted; and that they are called to come to the Marriage Supper. And I say Christ the light of the world, the ad-

f Rev. 6,

9, 10, 11

**Re. 12*

1, 2

**Re. 19*

8

adviser of all to provide Oyle in their trimed Lamps, therefore called those two Isles two Candlesticks, and the Rulers of them two Olive trees, of which presently ye have to what went before spiritual proose, But first,

Christ who is stiled Alpha and Omega dispacheth himselfe so, First an Angel ascendeth out of the East having a seal unto 144000 Israelites. John heareth harpers harping, that sing a new song before 144000, Re. 14, 2 3. 3 They are declared by a voice of many waters, to belong to the Lamb, verie 1. 4 They coming out of great tribulation they are said to have washed their garments white in the blood of the Lamb meaning for his passion sake they dyed. Omegah is seen thus,

First, He that bears the name in spirit of Angel ascended out of the East, having it that was brought him by the Ingraver for his Fathers Armes; the Eagle under the Serpent on a seal Ring; the Woman flying from the Serpent, after her Son Constantine Lord of the Eagle, what could bee fitter for her Son, Her son by his new name of 1647. And a quarter part of honour it is to the Paternity of his Mother side the crosses comprehended in Oboe. 10th. 1662 in Kent; and in the North, where as speaks our Lord two Men have been in the field the one taken and the other left: Where Lord say *they to him? Wheresoever the body is saith hee thither will the Eagles be gathered together; I was just by the Man. So ye have wings two, wings two, and wings two, six wings: For the 4th. †Beast is proved to have his word Come and see, by the emblem of the Pale Horse to this time. Art the 4th. Beast is like a flying Eagle, The 4 Beasts hath each of them six wings about him full of eyes; it impoereth strength of sight and flight; But the glory is our Lords, who added before the Eagles gathering lightning, and led

*Rev-1,
20

†Re-7, 3

*Luk-17
36, 37

†Rev-6,
7, 8.

†Re-4, 8

*Mat. 24
27

lead me to live two miles off, where two were slain by lightning and one left alive in the midst. For the best robe *Luke 15*, I bought wedding garments. And for the fatted Calf, I made a second Feast at the sight of a quarter of Veal. Put a ring on his hand, For

*Gen-23 this my Son was dead and is alive again. Thus saith the Amen &c. *Rev. 3. 14*. The Lord hath seen or provided

14 from *Amen* at the end of *Paternofer* 1637. The third Feast (all to prove the word of a man making a great Feast,) was by voice, in a month of Feasting

*Decem, *Feast thy Tenants, then I counted them and found them twelve and one a *Papiss*, Hee I called a *Judas*,

1664 3 This *John* saw after his new songs in 1647 that the Croffie and Sharp was listed up in the place of the Lyon, to which is linked the opening of the books in *Rev. 5. 5*, to which answers this opening the Vision of Lamb, and the Lyon listed up again. 3 These are declar'd from an eminent place of Water, and by my lodging at the outgoing of 1662 North and South by two great Rivers.

*Eze-47 7 Ezekiel speaking of a never failing fruit, and of healing leaves, sets forth the water of life by two Rivers in *the *Hoare*, and *Zacharia* by living waters halfe of them toward the former Sea and halfe toward the hinder Sea: see *John 7, 38, 39, 40*. Christ hath made eternall life, (the Prophets could not speak otherwise than in Parables of it) plain to us.

7. 1664. 7. 1662. 3. 1662. 2. 1662. The hole in the *Marias* dayes having for his blood shed laid down their lives, answer the word of the end of the others rest under the Alter, to be now fulfilled, with a seed was given to me like as to *John*, and to this *John* it was said, Rise or I will arise I shall glorifie God.

2. 1664. 7. 1662. The ten horns are ten Kings, that receive power one hour with the Beast. A name Death ye have in *Rev. 6. 8*. Behold it is well that I parted with the eagle seal, For now I having the hour-glass and Death-head on a seal,

Seal, what doth God lesse than threaten the hurt of the second deareh to all who look not of what side they are of, and do repente them of the vanity of many ^{*Re. 20.} ~~Ca-~~ ^{8.} remonies and of all sins. Ye have the Armes to shew our high persons in their high places, Now of the Spiritual prooffe,

First. Of the servant of our Lord, sent to them.

Thou God say I art *Iebowah*, which name signifies Being, in him we live and move and have our being. Thou God seest me, and heldst me in a dream as if many children who used the nickname had been behind me, and then immedately I was awake, and that voice as out of the mouthes of those children was immedately made: You Grand-Father Creadit, you Grand-Father &c.

2. Thou God seest us, For I dreamed and saw my selfe standing in an Isle, and a light came upit and lighted it and part of the body of the Church; this I called the flight of an Owl: she returned with her light and came up the other Isle and filled it with light, lightning likewise the rest of the Church: so that all was light ex-
cept that little part next the Chansel; and it and the Chansel was left in darknesse. At my outcoming I said, They will call me the Owl and so blasphem God. By the two Isles understand the two Islands *England* and *Sciland*: By the body all the Church beyond the Seas. Since it I saw *Oliver* pictured in the upper part of a man as an Owl riding on a Strawberry colour'd horse.

3. The High One that is ye see is presented high on a seat in the likenesse of a white Fox.

4. The High Ones that have been but now are low are presented low: For I dreamed and saw in the street a Company of Geese that cryed, Dry ha, dry ha. I have since from our proverb to call a foolish man a Goose, interpreted the Geese to mean men, and in that they are

a Company to meat a Counsel, so crying because of themselves and us drained dry as an heathy Mountain.

5 The Lord saw and provided in 1647, blazoning in
 Psal. 2, this heaven *doris. First, In that I put in for a King-
 dome to my selfe. 2 In that I feared to be buried so
 as never to arise again ; this against the strowers of the
 ashes of *Him* and *Jerome* into the River to hinder their
 resurrection : For I looked on my selfe as dead, and be-
 ing desired to eat said, Do dead men eat ? 3 In 1657
 I went from the white horse head to live again by the
 Sea. 4 In 1667 I laid claim (calling to the Supper of
 the Lord,) to be *Johns* fellow in that book. Ye have
 1637 before.

This answers to the 4 syllables of my new name of
 1647 : and to the 4 *squared *Jerusalem*. Found in 4-
 April the reen time of the year. 6 The Lord saw in
 that because our Ministry lay of a piece of bread the bo-
 dy of our Lord, he gave me, A quarter of Lamb in
 Vision, twenty four on it, answers the 24 wings of the
 4 Beasts : and the 24 Elders. -

*January
 1663
 Cant. 9,
 5.
 *Psal. 87
 *Psal. 11,
 19
 1663

The guift of New years day, (It shall bring forth
 new fruit according to his monthes, *Ezek: 47 12*,) I
 Iam *out of *Kent* sent with a present with a present of
 Apples. My Mother was born in *Kent*, and my selfe
 hard by an Orchard, a place eminent, eminent for Ap-
 ples. Who is this &c. I raised thee *up under the
 appletree, there thy Mother brought forth thee, there
 she bare thee. Of Sion in shall be said, when he writ-
 eth up the people, (Good man *Weeks*,) *This man and
 that man was born in her. The voices apply Scriptures.
 He was a Smith, see *Isaia. 54 16*. and believe it is, to
 destroy the destroyer *Rev 9 11*. To doubt of *Py-corner*
 and of the upper end of the Butchery *Blow-bladder-street*
 and of that voice, is not to believe the Call to the Mar-
 riage Supper, nor these a further prooef of the opened
 book.

God

God our Lord *Immanuel*, Led *Thomas* the Son of *Thomas* [†] Thomas the Apostles with the little book, at the Bee-hives and Bishops-head, with a people that I knew not I left it there, to go forth. At Spittle the Lords day after, at the usual time of guifts at awakeing, (For who is [†]Cant. 6 she that looks forth as the morning &c.) it was said, ¹⁰ Thou hast left the book sweet in the mouth ^{*Re-} ¹⁰ as honey ¹⁰ at the Bee-hives whence honey comes, The Bishops head of *Rome* hath been bitterness to our Ministers bellies. Thou canst make nothing of Spittle? No said I: 14 dayes after, It was said, Our Lord cur'd with Spittle [†]a man born blind, this is the 4th. day *Judah* is the 4th. Son of *Jacob*, I finished my book at the sign of the *Lyon*, This is the *Lyon* of the Tribe of *Judah* who hath done this. Terrible as an army with banners, ^{Cant.} 6. *Papists* have dared to set forth this Ceremony, The Priest must by his left hand spit upon, put the spittle into the ears and nose of the Infant, saying be thou driven away O Devil, for the judgement of God approaches, Hee must touch the ears saith *Durand* to hear the Commands of God: the fingers put into the ears, page 107. God warner [†]them to hear even from a Town of Spittle. Many instances could I give: for brevitie in this book I will forbear, saying, That I well sealed the evil spirits to hell with the end of my reed in 60, And well boxed the ears of the grizled horse in 1662 which I leaped the white fur, (but he dyed at *London*: the curse [†]Zac. 2 of the Frowl enter'd into him, I did it to beat out the evil Spirit. They make a *Greek* letter like some Y with three tops, and blow thrice the Priest must upon the water of the Font to denote the Trinity: I had thoughts of writing three high words, (but I never did) in a pa- ^{Page 103} pet, and with it a circle on the ground, past which the evil spirits might not come to hurt me. I bought upon Trinity Monday, the Dam of a Colt soled after her buy-

buying long ; it, that Colt had three white spots and no more, the lowermost was a T most plain in the winter time when he eat grasse, But if he lifted his head to the height of a man it was rather an I than a T, signifying *John* and *Thomas* ; this latter Apostle was led by the very sense to believe. He wilfully cast me, twice before my South Country journey and twice after.

^{1 Gen. 49} ²⁷ *is a Serpent by the way that biteth the horse heels, so that his rider shall fall backward.* Satan (said I,) in that 14 ¹⁴ dayes space of sealing with the end of the reed, (in which space I endur'd two shote spiritual hells,) I will play up my game against thee to the uttermost.

Tolerable Arch-Bishops *Pridbox* begins A. D. 338 : He ends those and begins Patriarch Bishops 514, with *Pope Jane* a Lasse of Mencz, a Whore, is say I, A notable profe of the Mother of Harlots, ascending, for each whoredom out of the bottomless pit to go into perdition,) *Egyptian Magicians* 999. Devouring *Abaddons* 1243, Incurable *Babylonians* he begins where he ended the former that is in 1503, and so in all the rest, and ends these and this Discourse with the beginning of *Pope Abane* the 8th. 1623 proceed two years in account. They kept all under the first 1000 years, from 365 say I ;

If *Haw* and *Jerome* dyed very oldy, they might begin their profession, (being the most eminent sufferers of death,) and faith of the first resurrection at the thousand year end, 1365 ; though I believe as *Napeir* faith, (for the Universal Warre at that little space before,) many then made the first resurrection, (and none before durst lift up their heads,) it of Rev. 20. 5, & is out of Poverty an arising.

From that long time and succession of times in titles, ye gather easily the reason, Why the third Angel must be named and appear, ere the intendment of fulfilling was

Ye gather how unspeakably great that voice to me
was, Buy and Write, A treasure New and Old laid
up at our Lords *Gates for his household. ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} The Lord by suffering a *Serpent* on the Ring a figure
to tempt me, with a fear of pride doth, (that ye may)
may hear what the Spirit saith to the Churches, ¹³ *Rea-*
learning, That it is certain true, that our first Parents
were tempted by a *Serpent*. The spirit and letter, touch-
eth much more surely than any Church. ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} *Rea-*
people, followed the Idolatry of *Jerusalem*, (and few so-
loming Kings ye read of,) the son of *Noe* who caused
Israel to sin. Though *Israel* play the Harlot, let not
Judah offend. Yet because of Godslove in giving them
his Oracles, *Daniel* calls them the holy people chap. 12.
7. Therefore our present Ministry in White linnen may
be and are called the Armies in heaven, ^{26. 19, 24.}
Let them see, They, *reject* not, (no nor *Papists* *Pha-*
rise like, the counsel of God against themselves, but see ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} *Rea-*
it acknowledge the reason the long ruling of *Antichrist* ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} *Rea-*
the Court given to the *unmeasured* ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} *Rea-*
ing the word, Write, from *Rev. 3 to Rev. 14, 13.* A ^{13, 52, 5 sec John 5. 35, 36. John 21, 20. Mar. 26. 39, 40.} *Rea-*
Court is nigh a Temple (without it saith the text,) as
papists.

Papists are nigh us: and because a City seems greater than a Court, and not to be trodden under foot by the leſſe, therefore well is the City called also a Woman, a weak Woman is easily trodden under foot by a rude iſolent company in a Court.

After the discourse of a man upoſ a red horse, and of an Angel, each of them ſpeaking to *Zacharia*, and the Lord by the Angel answers both the man and *Zacharia*, with good and comfortable ſpeeches, after the Angel had put his question to the Lord: The Lord ſaith he is jealous for *Jeruſalem* and for *Sion*. And I am displeased with the heathen that are at ease. The heathenish people of our dayes, think they ſhall be heard for their many repetitions: The Paparie and too many like them babble forth many *Paternosters*. But the ſpirit of truth from *Patermyster* hath daughed at their madneſſe. The Lord againſt them that are at ease and reſt, hath ſhewed me the two horned *Mitre* of the Pope; and that to it I may put the two horns of Re. 13, 11, ſo that the 4 horned Horn-f— where I live, are by the Popes head of dead horns made 4 ſuch as have ſcattered

Zacharia *Judah* *Israel* and *Jeruſalem*. And the Lord ſhewed me

18, 19 4 *Carpenters*, then ſaid I what come these to do? And he ſaid, these are the horns, (ye muſt understand by 4 40000 of Papists,) which have ſcattered *Jacob* ſo that no man did lift up his head: But these are come to fray them, (now these Isles may yeild 40000 fighting men being turned *Proteſtants*,) to cast out the horns of the *Gentiles* which lift up the horn over the land of *Judah* to ſcatter it. A ſign of laughter againſt the Beast with 4 horns, is, that I who cast in a ſtone like a Millſtone into the ſea, ſhould live here and ſee in 1662 that there was in this 4 horned Horn-f— 4 *Carpenters* just before the white horse here bought, and after the ſtone if ye keep in memory what is ſaid to both theſe, I muſt hope in ful-

filling this vitz. After these things, I heard a great + Re- 19
voice of much people in heaven saying, *Hallelujah* salva- 1, 2
tion and glory &c. For I sealed the whores destructi- *Sep 17,
on my thigh spiritually, on that Visitation *day, on 1662
which I cast in the stone. And,

This man on the red horse in 1647 in Kent, had in the North behind him 4 Calves 4 Beasts and 4 horses two whereof were red bay, one black and the other a white very Fleabitten: behind him were there red and bay horses speckled and white. A Finishing some Disputes A. C. 1669, between FP Gent. and TH or IP: For he on the white horse spiritually and providentially hath many names: And he had a name written that no man knew but he himselfe *Re. 19, 12.* My name, Given 1647 spiritually, was not written until 1662 in *Sept.* and I blotted it out again before I saw into the letter. He had a name written: ye4, and it being shortned and doubled none could know it but *my selfe*: fully doth it answer to the the text of the fire. EP- Is there any

answer to the the text of the fire. EP- Is there any Command to be imbraced as from God that is not grounded on Scripture ? TH- answers, No, EP- there was a Command, to buy again and write again or to hell. Was this Command grounded on Scripture ? TH- answers No, for I had no sight into the letter but obeyed the voice of the Spirit. EP- saith, Ergo, Not a Command from God. TH, Replyeth, Hear what the Spirit saith unto the Churches *Re. 3, 13.* Hear what the Spirit saith in the Scripture ? Saith it not that Heaven was opened and Behold a white horse. EP- answers, Yea. Saith it these things to the Churches ? EP- answers Yes. Doth Scripture and Spirit speak to us ? EP- answers Yes or Yea. Thence TH- Concludes, Behold a white horse so in Scripture, Ergo in *January 1660* of a white horse it being said, Buy &c. this voice on the Spirit of a man in the Churches, is in effect the

Same

the beginning of which words, so it is Scripture, before he had no stick upon him, that he had now no stick upon him, that he had now no stick upon him, but this the Scripture faith was Buy, whereupon said he, give me the 10th. of the Romans and I will shew you greater difference, He said to the Minister by us, No man nor

Shall, *Xinjab Syber* The City of the book or Jesus
 16. 10. 10. *City* My heart or a good heart, *Arfah*, The reading
 of the vail, *Osniel* Gods good time or fit opportunity
 Though it be Millory contain a rare mystery as faith is
 Interpreter of those *Hilow* words, which I find apply
 thereto in the sealed book of *Malab*, That the learned
 will not read because untaught, and the untaught fail
 he is not learned, Let the 21. be the City of the book
 Post it *Arfah* Villed or sealed, Take a good heart
 only can make this City or rend this vail of the book
 which bear I hope in God & have had from my child
 hood, *Osniel* Gods fit opportunity, Sith Christ baptis
 fied with the Holy Ghost and with firey faith of *Y*
 whom he hath appointed to tarry till he comes, he
 a burning and a shining light, Hatch to manifest his be
 tiling with the Holy Ghost now in point of horonic me
 is concerned, (With none can say that Jesus is the Lord
 but by the Holy Ghost,) so to take this opportunity,
 even before as a flame of fire to redemonstrate from
 both in *Arfah*, *London* flames, Let ye bubble for
 the Qualification of the Deity of Christ, only like a
 red burning carazy as (he is taught,) For if thou belie
 not that God Commanded the buying of the white horse
 to set forth the white horse in the *Revelation*, in vain
 I tell this word, I believe in God &c. The resur
 rection of the body and life everlasting, He is about Sch
 mester, who puts a child to read before he teach
 him his letters, God with the soul offers to take a
 trayt coverd, Praised be his name,

FINIS.